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Morning: Trespassers upon the Mystic Way.
Evening: Elijah in Polite Society.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, December 7.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Balham Assembly Rooms (Small Hall), 3, Rev. Dr. MORITZ WESTON.
 Bermondsey, Fort-road, 7, Mr. H. N. CALVEY.
 Blackfriars Mission and Stamford-street Chapel, 11, Rev. W. J. PIGGOTT; 7.0, Memorial Service for the late Miss M. Bridgett. Address by Rev. W. COPELAND BOWIE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 7, Rev. H. E. B. SPEIGHT.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A. Evening discourses during December:—"Religion in Robert Browning," Dec. 7, "A Grammarian's Funeral."
 Forest Gate, Upton-lane, 11, Mr. R. W. SORESENSEN; and 6.30 ——.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS.
 Islington, Unity Church, Upper-street, 11, Rev. JOSEPH WILSON; 7, Rev. Dr. TUDOR JONES, Ph.D.
 Kentish Town, Clarence-road, N.W., 11, Rev. F. HANKINSON; 7, Rev. D. DELTA EVANS.
 Kilburn, Quex-road, 11, Mr. F. COTTIER; 7, Mr. A. J. HEALE. Musical Service.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, 632, High-road, 6.30, Mr. F. COTTIER.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11, Rev. D. W. ROBSON, B.D.; 6.30, Mr. W. LEE.
 Richmond Free Church, Ormond-road, 11.15, Rev. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland-road, 7, Mr. W. H. SANDS.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. A. J. HEALE; 6.30, Mr. R. W. SORESENSEN.
 The Theistic Church, Swallow-street, W., 11 and 7, Rev. WALTER WALSH, D.D.
 University Hall, Gordon-square, W.C., 11.15 and 7, Dr. S. H. MELONE.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbledon, Smaller Worple Hall, 7, Rev. D. W. ROBSON, B.D.
 Wood Green Unity Church, 11, Rev. Dr. TUDOR JONES, Ph.D.; 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 6.30, Rev. F. HANKINSON.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOLTON, Halliwall-road Free Church, 10.45 and 6.30.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN Row, 10.45 and STYAL, 6.30, Rev. E. A. VOYSEY, B.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11 and 6.30, Rev. F. HEMING VAUGHAN.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-Street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross-street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A. Tuesday, December 9, 1.15 to 1.45, Rev. DENDY AGATE, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER.
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALEY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. M. ROWE.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. ARTHUR GOLLAND, M.A., of Ipswich.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE.
 TORQUAY, Unity Church, Montpellier-road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Eudon Institute, 11, Rev. G. B. STALLWORTHY; 6.30, Rev. W. H. DRUMMOND.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30.
 CAPETOWN.
 Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.
 ADELAIDE, S. AUSTRALIA.
 Unitarian Christian Church, Wakefield-street, 11 and 7, Rev. WILFRED HARRIS, M.A.
 MELBOURNE, AUSTRALIA.
 Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIR, M.A.
 VICTORIA, BRITISH COLUMBIA.
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BIRTH.

BRANDON-JONES.—On November 30, at Yewbank, Mill Hill, London, N.W., the wife of Philip Brandon-Jones, of a daughter.

MARRIAGE.

KENNEDY-DAVIDSON.—On November 29, at the First Presbyterian Church, Rosemary-street, Belfast, by the Rev. H. J. Rossington, M.A., B.D. Edwin Riddell, youngest son of the late William Kennedy and Mrs. Kennedy, Freshford, Knock, to Mary Taylor, daughter of James Davidson, Oakley, Knock.

DEATH.

DYE.—On November 29, at 26, Pembroke-road, Seven Kings, Susan Charlotte Dye, aged 78.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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•• All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.

NOTES OF THE WEEK.

THE Memorial to the Prime Minister on the subject of Slavery, which we print to-day, urges the need of legislative action on the lines of the report of the Putumayo Select Committee. It is a matter upon which there is need of a strong and sensitive public opinion. The Government is hardly likely to act except in obedience to a national demand in a matter which will involve delicate negotiations with other Powers, and is certain to arouse opposition on the part of strong vested interests at home. The commercial arguments, which had to be overcome in the name of humanity in the case of negro slavery, are still brought forward on behalf of peonage, or indentured labour, or any other name which may be used to mask the new forms of slavery, which the modern world has organised for its own convenience. If it is once brought home to the public mind that the danger of a recrudescence of all the horrors of the slave trade is always with us in the tropics, there will be a demand which no Government will be able to resist for the amendment of existing Treaties “in such a manner as effectively to prevent the evasion of the anti-slavery obligations which those Treaties were believed to have imposed.”

* * *

THE Memorial also asks for legislation which would impose upon British Directors “the duty of studying more closely the conditions under which their people labour in tropical plantations, and thus the good name of England would not again be so lightly exposed to discredit, as in

the case of the Putumayo.” This question of legal responsibility is of capital importance. The rubber trade has flourished by the policy of turning a blind eye to labour conditions on the part of directors and company promoters, who profess complete ignorance of the cruelties which produce their swollen dividends. This lame excuse of ignorance must be swept away. It is their business to know. When they place their shares on the market and attract the investor, they must be prepared to guarantee that the trade with which they are associated is respectable and absolutely free from the taint of slavery.

* * *

It is good for us to see ourselves sometimes through other eyes and to realise that what wins the admiration of the larger-hearted foreigner is not our wealth or our empire, but the love of freedom, the risks which we are prepared to run for its sake, and the moving incidents in which it has been revealed. At a dinner given in his honour last week Dr. Brandes said:—

“The England which I love is the England which is the refuge of the persecuted, the haven of the defenders of liberty; the country where a tempest rose against the Ministry that had permitted Mazzini's letters to be opened; the country in which Gladstone, writing about the prisons in the Kingdom of Naples, gave the terrorism of the Bourbons the first shock; the country which gave Kropotkin shelter; perhaps specially the country where the draymen in Barclay's brewery cast the hangman of Hungary, General Haynau, in the brewery copper, and where the workers at the harbour in Newcastle gave Garibaldi a sword of honour. Such actions bear testimony to more than civilisation—to indignation and enthusiasm in the hearts of the common people.”

It is satisfactory to note that the strong appeal made to the London County Council by representatives of temperance and other societies has evidently affected that body's decision in the case of the proposed licences to the Hippodrome and Coliseum. The appeal was rendered the more urgent by the diminishing majorities by which the licence to the Hippodrome was refused in the last three years—as the Rev. W. G. Tarrant reminded us in his letter a few weeks ago, the majority last year was only one. At its meeting held on Nov. 28 the Council returned to its former decisive attitude on the question, rejecting the proposal by 56 to 29, and dealing similarly with the Coliseum application. It was pointed out, and the fact deserves attention, that the financial success of these places of amusement, without intoxicants, is remarkably great. Obviously, there are a great many people who can spend an enjoyable evening there as it is, and the attempt to force drink upon them is as obviously a purely selfish one. We trust that in the best interests of its great constituency the Council will steadily adhere to the policy so emphatically reaffirmed.

* * *

IN view of the prevalent scepticism about the power of public opinion, especially where fashionable amusements are concerned, it is significant that the London Opera House has been compelled to close its doors owing to the unpopularity of the Society Circus. Apparently this is a direct result of the agitation in the press about the possibility of cruelty to animals trained for the stage. The management have done all in their power to show conclusively that no suffering is entailed in the performance, but they have received hundreds of letters on the subject, and in spite of the fact that one particular item

of which strong disapproval had been expressed was immediately taken off, the circus could not be made to pay.

* * *

THE *Humanitarian* publishes the following admirable comment on the stupidity of these performances by trained animals. We commend it to the attention of anybody who is still inclined to regard them as either innocent or amusing.

"The true interest of animal life lies in its naturalness. To see a dog or horse or elephant or lion performing a 'trick,' or imitating some human action which is quite unrelated to the animal's own character and tendencies, is a sight which ought to cause disgust rather than pleasure to any rational mind. It is admittedly painful to see human beings making fools of themselves. Rightly regarded, is it not equally painful to see animals doing so, or rather forced to do so, for the folly is not theirs but ours? There are so many useful duties that animals discharge that there is no excuse for degrading them into mountebanks and buffoons, especially as the process in many, if not in most cases, involves the practice of cruelty. Humane persons, and especially teachers and all who have charge of the young, should set their faces against every sort of public entertainment in which animals are introduced—from the dancing bear in the village to the more elaborate but not less idiotic performances on the London stage."

* * *

In the course of a speech at Bristol last week Dr. Jacks attributed the shortage of students for the ministry in part to the "wholly unreasonable and unnatural standard" by which they were expected to judge themselves. It was not, he thought, true that the qualities required in a minister of religion were fundamentally different from the qualities they would demand of a good man in any walk of life. This is a wholesome corrective of the rather narrow and pietistic ideas which still prevail in some quarters, and make some people regard the ministry as hardly a manly vocation. Evidently Dr. Jacks would agree heartily with the ideal set forth in the tribute which Mr. A. C. Benson paid to the Dean of St. Paul's, at the meeting of the Royal Society of Literature last week. "The scandalmonger and the sensationalist," he said, "mistook him for a pessimist and a cynic; but it was at once plain to all intelligent men that here was a mind of the first order, bewildered by no cant, and hampered by no prejudice, uttering the freest and most clear-sighted dicta on the dull reverberations of deferential opinion, and the stupid platitudes which are taken for the fruits of thought." Dr. Inge, Mr. Benson remarked, never made the mistake against which George Herbert so delicately warns the man of holiness, that of "simpering."

THE TRUE AIM OF PREACHING.

NOT long ago one of our most distinguished laymen was heard to remark at a college dinner, "So many of our ministers do not preach at all; they write and read more or less interesting essays, full of admirable sentiments, well expressed; they discuss problems, they even instruct; but they do not preach." "What then do our sermons lack?" asked an anxious minister. "They lack that something which moves men to go and do better," was the reply. The distinguished layman really hit the mark. The true aim of preaching is neither to discuss nor instruct, but to persuade. Discussion and instruction, then, must be but only as instruments of persuasion. Here is the fundamental distinction between the essay and the sermon. The essay does not persuade, it informs, argues, amuses, illustrates its theme from many quarters, satisfies the literary palate, but it does not appeal to men with any note of urgency. Preaching is the speech of a man face to face with men whom he wants to move up to higher levels. The preacher whose attitude in the pulpit is that of presenting a calm statement of things, with an implied, "There, now, take it or leave it as you please," has mistaken his vocation. The distinctive feature of oratory and preaching over literature is the ascendancy of the conscious aim of persuasion. In literature, and the essay is just a form of literature, the personal appeal for decision has very little place; in preaching, as in all oratory, it commands the situation. In the consciousness of the preacher in the act of preaching, in the consciousness of the hearer in the act of listening, this personal appeal is everywhere felt. Preaching is always an aim at a mark. In true preaching, therefore, argument is never used for the sake of argument; illustration never for the sake of illustration; ornament never for the sake of ornament. They are always means to an end, and that end is persuasion. Some sermons there are which combine every requisite of a sermon except this fundamental one. And so they are not sermons at all. True preaching always foreshadows the persuasion of the hearer as its final mission.

An admirable specimen of such preaching is found in a volume of sermons by Dr. Charles Brown, just published ("The Message of God. London: Hodder &

Stoughton. 6s.). Dr. Brown is a well-known Baptist minister whose preaching at Ferme Park Chapel has gathered round him a large congregation of earnest, thoughtful men and women. His sermons are simple, straightforward, eminently practical and entirely free from the wishy-washy sentimentalism of so much evangelical preaching. They strike a manly note and are glowing with ethical and spiritual fervour. They condescend to no mean devices for entrapping the attention of a reluctant public. There are no catch titles, no sensational appeals, no worn-out platitudes. They are the preaching of a man who is in touch with the life of the men and women of his age, who knows their difficulties, temptations, ambitions, and is quite certain of the fitness of the Gospel for twentieth-century needs. Dr. Brown is not a timid believer so uncertain about the foundation of his own faith as to be unable to sound the positive note of strong affirmation. It is true these sermons are not a theological treatise. What theology they contain or indicate is rather held in solution than crystallised into dogma. And, whatever Dr. Brown's theological position, he would, we fear, have little sympathy with that of THE INQUIRER. At the same time, these sermons are another illustration of a movement which is affecting all the churches, namely, the decay of dogma as the substance of preaching. In nearly all the churches of our day the emphasis of preaching is on life rather than dogma; religion rather than theology. Dr. Brown would repudiate the idea, as would THE INQUIRER, that theology is not of importance. But we imagine he would say, "The first things first—and the first thing is religion, and not our theories about it." Here is a passage to the point with which may be fitly concluded this notice of a volume in which the accent of kindly, earnest persuasion is most prominent:—

"Let us realise that a man may be really religious and not be able to find in this or any church that which quite satisfies his soul. It is not the system, or lack of system, that is going to do the business, nor is it the perfecting of the system that should be our main anxiety, but the touch of life, the life and fire and the spirit of God. . . . It is what I am vitally matters. It is not *what* I am doing, but *how* I am doing; what sort of a character I am weaving by the doing of my work. For the externals perish. There is no temple, whether it be church, or wealth, or fame,

or system—that will not sooner or later crumble and pass. . . . But life will abide, the life of the spirit. The soul abides, and it is what you are in the soul of you that matters. There the temple of God may be built, and religion abide.”

J. W.

THE DELUSION OF HORIZONTALISM.

BY EDWARD LEWIS.

MOST of us are under this delusion. We pursue our way upon a highroad with zest and eagerness, expecting, if we can see the journey faithfully out, to discover at the end thereof something very great and beautiful. We speed along, taking but little notice of the things we pass by on either side, for we have said: “Perfection is there! Truth is there! Beauty is there!” We feel that we have got to get through this here-and-now, and that all we seek for is yonder at the end of the journey, whether it be one life’s span or many. This here-and-now is like the wilderness in which the Israelites wandered before they got to the Promised Land. We say that life is a race; and we get entangled in our metaphor; we race along at our hardest, straining our eyes on the far goal.

This is a mistake. The Ideal Beauty is not some superlative vision of loveliness which we shall only meet with when we have been translated from these familiar scenes, as Dante met with Beatrice in the Highest Heaven; the Ideal Beauty is the beauty of all beautiful things. We seek for God after the strenuous fashion of Johannes Agricola; but God is not the “one far-off divine event,” rather the Great Circumstance. God is here, if anywhere. God is nowhere, if not here. Why wait for a fairer world? Why let enjoyment tarry? Why not enter into the blessed life here? Why not be at home here? There is no garden that blows in Paradise which is in any sense more a garden of God than that in which, even in the heart of the city, two lovers sit hand in hand, silent beneath the gentle stars. The Tree of Life itself could not be more amazing in loveliness than an apple-tree laden with blossom in the spring. Epicurus was perfectly right; a condition of happiness and satisfaction may be varied, but it cannot be added to. No heavenly satisfaction gazing upon the home of angels, will surpass the satisfaction that broods in your heart when you gaze upon a nest in the hedgerow. Why pass by the good things we have, to fly to those we know not of? “The eyes of a fool are in the ends of the earth.” “There is a river, the streams whereof make glad the city of God”—but you can see that to-morrow in the Thames Valley. You may travel through infinite worlds, and you will never know a dearer rest than is yours when your head lies on the bosom of your friend. The angels in heaven will provide you with no better company than the earth-people, if as good. The actual

people are always better than the imaginary people; always more mysterious than the imaginary people; more worth knowing, more worth taking trouble to know, more in them to know. Imperfection is always better than perfection.

I praise this world. I praise the men and women of this world. The angels are here. The cherubim are here. If you cannot see the Son of God in the son of man, you will never see him. The gracious ministries of heaven will give you no profounder joy than the good deeds of this life. The sense of salvation in the world to come will not give you more than the sense of health, and well-being, and harmony with yourself and the world will give you here. Piety must not be allowed to run away with common-sense. All the fruits of the paradisaal trees are within your grasp now.

Here are two friends who walk together along the pavement of a London street. Their arms brush lightly against each other as they go. Their hands touch in passing, and cling with gentle pressure together for a second. And softly, like a small voice heard clear within the whirlwind, she says, “I love you, dear.” And for answer his head turns slowly towards her, and his sidelong smiling glance rests among the shadows of her eyes. In that glance is the “light that never was on land or sea.” You will never see it more clearly than that.

I assert the divinity of common things; the angelhood of common people; the heaven of earth; the spirituality of matter; and that the world is in some real sort the incarnation of God.

Alas, we scarcely give ourselves a chance to see these things. Our gaze is fixed too rigidly ahead. “Their eyes were holden.” We tramp along, and ever push forward. Our very speed, like a racing motor-boat, raises hedges at the side of our pathway. We feel we are making a journey. We are on the road, we are not at home. Most of us are driven, we are never out of sound of the crack of the whip. We are reading the *Financial Times* in an express train; the meadows, streams, woods, hills flash by; all we are anxious about is to reach the destination where we can put our reading to profit. We have no time for the by-paths where all the lovely secrets lurk. We rigorously exclude side-issues which always lead to the clearest springs. We have lost the habit of leisure, which is the school in which God teaches us. We are so obsessed that we feel it a kind of sin to take time to taste life, as a man sips good wine.

Perhaps the bottom truth is that we do not believe. We do not believe that matter is actually the garment of spirit; that the world is beautiful and good, informed by the presence of God through and through; that it is the Reality of God which comes outflowing in the blossom of a rose, or the flush of a dawn, or the glamour of a love-glance. We do not believe that the bird in the hand is worth two in the bush; that the song of the thrush in the tree-top at the bottom of your garden is worth two of the songs which strange and immortal fowl may sing in the copses of Paradise. We are most of us Peter Bells, making piety

an excuse for dulness. We exercise foresight, and become atrophied in insight. We barter vision for hope. We sell our earthly birthright on the chance of some heavenly mess of potage.

I protest against all this. Even when I am myself carried along in the torrent of what we call life’s necessities, I rail against the torrent. It is unholy. It is of the devil; it divides us from life. What shall it profit? Most of the things you seek are either impermanent, or delusive, or worthless. The things—the wayside things—you miss as you speed and plug along are the eternal treasures.

NONCONFORMIST CHURCH ARCHITECTURE.

V.

WE may now approach the problem of church design as it presents itself to-day, bearing in mind the historical facts already sketched, and giving due weight to the claims of tradition and sentiment, which may sometimes justify us in retaining details of plan or decorative form, which merely on their own merits we might have discarded as unsuitable to our needs.

Briefly, the question is: What form of building will most effectively produce the religious atmosphere, and express the particular function of a church as a place of worship? Just as Wagner’s preludes were designed to call up the appropriate frame of mind in his audience before the rise of the curtain, so the surroundings should influence the congregation towards worship, both before and during the service.

A church is a place set apart from the ordinary and prosaic occupations of life, for a higher purpose, and yet not entirely cut off from them, like a monastery; entering it, one should feel

Not wholly in the busy world, nor quite Beyond it.

But the attitude of the modern church-goer is different from that of the mediæval Catholic on the one hand, and the Puritan on the other, so that the rich and awe-inspiring gloom of the cathedral and the severe and chilling bareness of the meeting-house are equally to be avoided. As to the latter, there is some confusion of thought in those who argue that “if the spiritual enthusiasm is there, we can worship in a barn,” because they forgot that, as I have pointed out, there was no special style of architecture for chapels, and the Puritan’s chapel was bare because his house and all his other surroundings were bare, since he regarded all art and beauty as a snare of the powers of evil, from an association of ideas not unnatural in the Stuart period.

With our changed views on this subject, why should we hesitate to call in aid all the resources of architecture, music, and decorative symbolism, in order to fan the spiritual fires to a cheerful blaze? We are the last who need fear that they will turn into mere emotional and æsthetic fireworks, and die out in a display of coloured “Roman Candles.” Nor must we refuse any such resource merely

because we have not hitherto taken advantage of it, or because it has been customary in other forms of worship than our own (I know of a congregation who went to the length of omitting the Lord's Prayer, on the ground that it was used in the Anglican Church).

In church design the first and most essential quality is *repose* of effect; nothing should be tolerated in construction, decoration, or music, which is restless and distracting to the attention of the worshipper. But there is a cheerful as well as a gloomy repose, and his frame of mind may be subdued without also being depressed. The atmosphere we look for is not that of the Gothic cathedral, which was in a sense a spiritual judgment seat, and aimed at producing a lively fear of hell, no less than a hope of heaven. At the same time, there must be something which dissociates the church from all secular buildings, as a place where we shall feel it inappropriate, for instance, to hold a business meeting, or a lantern lecture—since we are not now considering the church- or mission-hall, which presents a different problem, owing to the fact that it serves a variety of purposes.

The nature of the modern service gives the primary conditions which have to be met. It consists firstly, of several forms of praise and prayer, some with musical setting, in which the minister acts *with* the congregation as their leader. Secondly, of instruction and exhortation, in which he speaks *to* the congregation as their spiritual adviser. These two ministerial functions are quite distinct, and the distinction should be recognised in the arrangement of the building. I suppose it would be too revolutionary as yet to suggest that it is possible to hold a religious service in our churches, which does not include a sermon at all; but at any-rate we do not now agree with our forefathers in regarding the sermon as entirely predominant, and, therefore, the central position of the pulpit in the general scheme is no longer suitable.

For convenience of description, let us assume a church of the usual oblong plan lying East and West, with the entrance in the West end. The wall at the East will then close the vista of sight to the occupants of the pews, and whether this wall runs straight across the building or is extended to form an apse or recess of some kind its centre should be occupied by the communion table, slightly raised above the floor level, and on either side should be placed the pulpit for the sermon, and the reading desk for the leading of the service.

In both capacities it is necessary that the minister should be clearly audible, while as preacher he must also be clearly visible, to the whole congregation, and by his position to some extent "set over against them," to use a scriptural phrase; this, however, is not the case during the earlier part of the service, when he should appear to be one among the congregation itself, though taking a leading part in its actions. The pulpit may, therefore, properly stand higher than the reading desk, and receive more emphasis and decorative treatment; in churches where the lessons are read by the laity, a lectern on the centre line, in advance of the communion table, will complete the

scheme of the "Chancel" in these respects.

Side galleries are in no case desirable, because they require such a height in the pulpit that the preacher is rendered almost invisible to those who sit in the pews immediately below him.

So far this arrangement will be applicable to any kind of church; but we now meet with the difficulty that forms of service, even in our small circle of churches, vary greatly, and the "free" and liturgical services point to rather different types of interior design. Roughly speaking, the genuinely Gothic plan is best suited to churches of considerable size where a liturgy is used, so that the extended chancel can serve a real purpose in seating the choir, which, in such a position, should be surpliced; the object of the surplice being, not to indicate some mysterious ritual, but to obtain uniformity, and prevent distracting elements from being forced on the worshippers' attention—in a word, to preserve the essential repose of effect.

For musical reasons the choir and organ must be placed together, and there are only two possible positions; either both must occupy a gallery at the back of the church, or the choir must be in the chancel with the organ at one side. The former custom of placing the organ in the centre of the "East end," directly behind and above the pulpit, is entirely wrong, for an organ, though susceptible of fine treatment, is far too complicated an object decoratively, to form a good close to the vista, and it distracts attention unduly from the pulpit; while the rows of variegated hats belonging to a "mixed choir" produce an equally restless effect in a chancel. For a free service with a voluntary choir the gallery at the West end should be retained, but not used for ordinary seating purposes, and though such a gallery is just practicable in a Gothic design without violating the right scheme of construction, the fact of its existence does away with the necessity for a chancel, and, therefore, the eighteenth century type of building seems to be indicated as the more appropriate.

Pews should be arranged so that every occupant has an uninterrupted view of the pulpit, and a central passageway is essential; if the body of the church is filled with an unbroken block of pews, they will have to be divided in the middle, to avoid unmanageable length, and this allows access only at one end of each, while the whole arrangement is inconvenient for the special services which periodically take place. Whether the building has aisles or not, a passage should always be left along the side walls, as, apart from difficulties with obstructing pillars, the walls are exposed to currents of air from the windows and radiators.

The question of light, both natural and artificial, is of great importance; the worst possible disposition of windows is that already mentioned, where the most glaring expanses of glass are grouped round the pulpit in the wall which the congregation faces, particularly if it is exposed to the mid-day or evening sun. The ideal church would have no windows at all in the direct line of sight from the pews, and the light required would be amply provided from the sides and back

of the building. Perhaps this is a counsel of perfection; but at any-rate, a large window above the communion table is a mistake, for if the glass is left plain it is overpoweringly bright, and if it is stained the elaboration of the design on a large scale distracts the eye. Any window facing the pews is useless as a source of light for reading, and must be regarded as part of the scheme of decoration. On the other hand as much window space as possible should be secured at the back, though some part of it will be blocked out, in cases where there is a choir gallery, by the organ, unless the gallery is so large that this can be divided and placed on each side of a central opening.

The same principles can be applied to artificial lighting, whether by electricity or oil lamps (gas is much less amenable and possesses a great many drawbacks as a method of illumination). The lights should be powerful enough to bear suspending at some height above the pews, otherwise those near the front of the church will be in the direct line of sight from the back pews. Care must also be taken that pendants, unless very high up, are not so massive in design as to interfere with the windows during the daytime.

In churches of Gothic type, a great deal of light is often absorbed by ceilings or internal roofs of dark-coloured boarding—often in stained pine—which violate an important rule of colour-composition, namely that the dark and heavy tones must occur in the lower, and the light tones in the higher, part of the scheme. The eighteenth century chapels obeyed this æsthetic law in that their plaster ceilings and domes, however richly decorated in relief, were always left white, and many of our churches might even now be rendered far less gloomy and oppressive by judicious colouring of their present brown roofs in lighter tones of cream or grey.

It may safely be asserted that stone vaulting in the true Gothic manner is never likely to be possible in our churches; but any form of roof, whether plastered or treated in some way with beams or wood panels, should at least be no darker than the wall surface below it.

RONALD P. JONES.

[The last article in this series will appear next week.—ED. OF INQ.]

FRANCIS THOMPSON.

"To be a poet of the return to Nature is somewhat; but I would be a poet of the return to God." This distinction, drawn by Francis Thompson, will seem to many people over-subtle, but it is, in truth, a sound and penetrating one. Not even the Neo-paganism of some of the most exquisite lyrical writers of our day is in any satisfying sense a return to God. It is, often, merely the superficial and immoralist gospel of a joy not divine enough to absorb into itself the sinister elements of existence (what we once were manly enough to call the Cross), which

The Life of Francis Thompson, by Everard Meynell. London: Burns & Oates. 15s. net.

tries, therefore, to flee them and forget them.

But the Royal Road of à Kempis is never quite grass-grown in any age, and "The Hound of Heaven" will live to tell the hungry generations that if it is an awful thing to fall into the hands of the Living God, it would be even more awful, were it possible, to fall out of them.

Francis Thompson was, in the tribute of George Meredith, "a true poet, one of a small band." He had a very definite attitude towards Nature. He has put it into poetry in his "Of Nature—Laud and Plaint." It is not one of his greatest achievements, for it demands too severe an intellectual effort for full enjoyment, except after oft-repeated reading. Happily he has put it into the fine prose of his essay on "Nature's Immortality." It has been phrased by him once and for all in language consciously reminiscent, yet critical, of Coleridge. "Absolute Nature lives not in our life, nor yet is lifeless, but lives in the life of God; and in so far and so far merely, as man himself lives in that life, does he come into sympathy with Nature, and Nature with him. She is God's daughter, who stretches her hand only to her Father's friends. Not Shelley, not Wordsworth himself, ever drew so close to the heart of Nature as did the Seraph of Assisi, who was close to the Heart of God . . . I believe that in Heaven is earth. Plato's doctrine of Ideals, as I conceive, laid its hand upon the breast of truth, yet missed her breathing. For beauty—such is my faith—is beauty for eternity."

To understand Francis Thompson it is necessary to understand and even to experience, though it needs must be in our fainter way, this abyssmal difference. The pulpits say every Sunday, and the congregations yawn wearily at the saying, "God is in Nature." They will, perchance, awake when our teachers learn to say aright "Nature is in God." We have said, and we have secularised all the sanctities in saying it, "In earth is Heaven." We shall achieve revolution when we learn to say aright, "In Heaven is earth."

It is thus that Thompson is a mystic who has an essentially sacramental vision of the world. It is not in perversity or affectation that his poetry is itself a ritual, a ceremony, an opulent pomp of words. His imagery, however radiant with excess of colour, is never a mere decoration. It is often extravagant, sometimes fastidiously and feebly grotesque, yet you seem to see through its worst lapses the yellow flicker of altar lights, the gleaming vessels of the Eucharist, the Tabernacle and flaming Monstrance, and all the high symbolisms of a sanctuary odorous with the holy incense of prayer and adoration. For within that Sanctuary, ensheltered and interpreted by it, is Nature, Man, and Human Society. Day is a dedicated priest. Night is the dreadful catafalque of the dark. Life is the high sacrifice and oblation of a cosmic Mass, and Death is pontifical death.

He came not to destroy Wordsworth. He who wrote of

the little Schools

Which cheeped when the great mouth of Rydal ceased,

would never have suffered any to say he had come to fulfil Wordsworth. Yet we may truly say that if he came not to fill up what was lacking in the genius of the earlier poet, he came to restore a disturbed balance. We must love them both, appreciate them both, nourish our exigent souls on both before we can have that ultimate vision of Nature which one without the other cannot give. It was indeed high time, even for the sake of Wordsworth's influence, that Francis Thompson should come. For our mysticism was fast degenerating into the morbid feebleness of the Neo-pagan school which sees earthly existence as a gleam of light between two darknesses—that from which we have sprung and that into which we are destined to go. Thompson recovers for us that saner mysticism—and here he agrees with Wordsworth and all genuine spiritual mystics—which finds this life a shadow-world streaked with glimpses of the fore and aft eternities from which we come, and, by the grace of God, to which we pass still trailing clouds of glory.

He is not a poet whose vogue has been industriously manufactured by a select clique of Roman Catholics. It is true there has been some fussy log-rolling by over-zealous friends, and this has rather marred his reputation. But, in spite of all their journalistic indiscretions and all narrow attempts to monopolise him for a sect, his name and fame will live as long as the English language lasts. Not to know his poetry and his prose—his prose is as miraculous in its way as his poetry—is not to know the divinest thing achieved in the literature of England in our time.

His "Life" has now been worthily presented to us by one who writes with distinction and from a full and familiar knowledge. The early part of it is entirely excellent. Curious hunters after human documents as well as reverent students of the poet's career will find all they wish to know about his family and birth, his school-days (when he suffered torment even as Shelley suffered), his failure to enter the priesthood and his futile course as a medical student. It was in 1879, when 20 years old, that he fell ill and probably tasted laudanum for the first time. At any rate, it was at this time that his mother, by some tragic fate, was induced to give him as her last gift—for she died the next year—a copy of De Quincey's "Confessions of an Opium Eater."

This was his initiation into a habit that was his final undoing. His biographer is at great pains to show that opium conserved in him the life that triumphed over the death that opium dealt out to him. But the extenuation is not convincing, and one cannot escape the feeling that other things might have saved his life and avoided the immeasurable tragedy of his end. It is a strange, sad life, the story, in the poet's phrase, of "a heart all kneaded out of honey and of fire . . . bound to a body nothing worth," of a man who lived or sought to live in the land of Luthany and the tracts of Elenore. It is a wild delirium, a sizzling rocket, a flaming fever guttering out rather squalidly in a hospital, but with features of grandeur and nobility. We praise him at the last as he praised another,

for the dreams,

For those impossible gleams
He half made possible: for that he was
Visioner of vision in a most sordid day.

We see the drug habit deepening its corrupting hold on him so that he sinks early into deception and indolence until, destitute and friendless, he is cast upon the streets of London. Opium, the cruel enchantress, soon left him in rags. He becomes a cab-tout, a seller of matches, the associate of criminals. He sleeps out on the Embankment and becomes acquainted with

The places infamous to tell
Where God wipes not the tears from any
eyes.

It was then that he was divinely succoured by one of the victims of the streets, a mere child, who gave out of her scant and guilty earnings, room, warmth, food, and a cab to take him thereto.

Beautifully his biographer writes that "weakness and confidence, humility and reverence, were gifts unknown to her except at his hands, and she repaid them with graces as lovely as a child's, and as unhesitating as a saint's." Afterwards, in an address to a child, he immortalised this unknown

Brave, sad, loveliest tender thing.

Her sacrifice was to fly from him when (surely providentially) Mr. and Mrs. Meynell had found and saved him. "They will not understand our friendship," she said. . . . "I always knew you were a genius." And so she fled, "a swift and trackless fugitive," never again to be found, though sought with touching and infinitely grateful solicitude. We, creatures of the world's wisdom and prudence, will think reverently of her, or merit the fierce doom pronounced by Christ on self-righteous and proud moralists: "The harlots go into the kingdom of God before you!"

From Mr. and Mrs. Meynell he gets his first real literary opportunity. They showed him the care and forbearance and sheltering affection of guardian angels. The renunciation of opium released the drugged and stifled faculty of poetry in him, and it was while staying with the monks at Storrington Priory that he wrote his gorgeous heart-melting "Ode to the Setting Sun," the first conclusive proof of the splendour of his genius. Of the latter part of his life, Mr. Everard Meynell leaves us, perhaps mercifully, in some obscurity. He fell again into his old laudanum habit, and this time it was an irretrievable collapse. We feel there is much to be said that has not been said, both of his relation to Mr. and Mrs. Meynell and of these woeful years of the end. Some day we may know all that it is well for us to know. In the meantime, we are grateful for a notable biography of a man who has left to our religion an immortal enrichment, a quickening of mystical experience, a fresh and vivid sense of the sacramental presence of God in Nature and of Nature in God, and words that will never cease to thrill every devout heart that reads them. His genius exacted bitter toll, and to meet its cruel exorbitance he mortgaged his very soul. His fiery chariot drove him often

nearer to hell than to heaven. But the inexorable Hound will track him down, even through purgatorial agonies, and retrieve him unto redemption until he find the full glory of the Father's face.

'Whom wilt thou find to loveignoble thee,
Save Me, save only Me?

All which I took from thee I did but take,
Not for thy harms,
But just that thou might'st seek it in My
arms.

All which thy child's mistake
Fancies as lost, I have stored for thee at
home:

Rise, clasp My hand, and come!

Halts by me that foot-fall:

Is my gloom after all,

Shade of His hand, outstretched caress-
ingly?

'Ah fondest, blindest, weakest,

I am He Whom thou seekest!

Thou drawest love from thee, who drawest
Me.'

J. M. LLOYD THOMAS.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

BERGSON AND RELIGION.

SIR,—Your current issue contains a review headed "Eucken and Bergson," in which an opinion of Bergson's philosophy that seems at variance with the philosopher's own is emphatically expressed. "Bergson's philosophy," we are told, "if anything, is irreligious; on Bergson's view, interpreted theologically, we cannot, as Mr. Kitchen rightly says, 'attribute intelligence to God, for intelligence is a product of the movement which has created matter' So then we cannot speak of God as wisdom, or love, nor think of him as a person." Now, leaving aside what is, to say the least of it, an ambiguity in the use of the words "product," and "intelligence" in this passage, and the difficulty of the word "person," I am constrained to ask both Mr. Kitchen and your reviewer whether they are sure that they have interpreted the Bergsonian doctrine better than its author. I find M. Bergson himself writing as follows:—"Les considérations exposées dans mon 'Essai sur les données immédiates' aboutissent à mettre en lumière le fait de la liberté; celles de 'Matière et Mémoire' font toucher du doigt, je l'espère, la réalité de l'esprit; celles de 'L'Evolution créatrice' présentent la création comme un fait: de tout cela se dégage nettement l'idée d'un Dieu créateur et libre, générateur à la fois de la matière et de la vie, et dont l'effort de création se continue, du côté de la vie, par l'évolution des espèces et par la constitution des personnalités humaines."

I think I am entitled to suggest that, even if M. Bergson's critics are right and he is wrong, some effort should be made

to account for the singular discrepancy between them, and for M. Bergson's mistake as to the legitimate outcome of his philosophy in its relations with theology and religion. The passage I have quoted from him will be found in a letter to Père de Touquédec, published first in 1912 and cited in M. Le Roy's "Une Philosophie nouvelle," this year.

I may add that in the preface to M. Le Roy's book he quotes from a letter M. Bergson wrote to him after the publication of the articles in the *Revue des Deux Mondes*, now reprinted in "Une Philosophie nouvelle." These articles, as all the world knows, have for their main object the correction of mistakes about the philosophy and its wider recognition as an ally of religion. This is what M. Bergson wrote about them:—"Au-dessous et au delà de la méthode, vous avez ressaisi l'intention et l'esprit. . . Pour donner un pareil sentiment au lecteur, il a fallu beaucoup plus qu'une étude attentive de mes travaux; il a fallu une profonde sympathie de pensée, —la faculté de repenser, d'une manière personnelle et originale, ce qu'on expose. Nulle part cette sympathie ne se montre mieux que dans les dernières pages, où vous indiquez en quelques mots la possibilité de développements ultérieurs de la doctrine. Je ne dirais pas autre chose là-dessus, moi-même, que ce que vous avez dit."

I should occupy far too much of your space if I were to quote those last pages of M. Le Roy to which the letter refers. I commend them to the notice of your readers, as well as to that of Mr. Kitchen, and your reviewer.—Yours, &c.,

W. SCOTT PALMER.

November 29, 1913.

SIR,—The review by S. A. M. tempts me to ask the question whether there is not another way of estimating the value of recent philosophic thought? It is true that the authors may not solve all the problems of life, but cannot we accept their teachings so far as we feel they enrich our own outlook on life, and hold fast to any philosophy we have on problems where the new teachers seem to fail us? A recent writer has said that all true philosophy to-day must be eclectic, and I think that is a sound principle and one which I individually follow.

For instance, your reviewer points out that Eucken does not tell us how to begin that independent spiritual life which is the goal of his philosophy. But does not Christian experience supply the gap? For my part the great value of Eucken's philosophy lies in the fact that it supplies an independent testimony to the truth of the Christian religion. Here is a man who, from the standpoint of reason, endeavours to solve the problems of human existence, and he can only do so by discovering an independent spiritual life. What a weapon we have here to meet the attacks of the rationalising materialist, who contends that Christianity is based on myth and miracle. The philosophy of Eucken necessitates the doctrine that man must be born again, and a revival of that teaching in a purified form is probably one of the greatest needs of religion to-day.

Then we are told that Bergson's philo-

sophy is if anything irreligious. Be it so, though in some of his recent Paris lectures he has stated that the solution of the problem of life must be found in the spiritual. But if his explanation of Time and Freewill appeals to us, why not accept it, and if we see a great big truth underlying the theory of *l'élan vital*, let us do better than Bergson and spiritualise it for all it is worth. Speaking for myself again, I see in it a great support to the recognition of God's immanence. Where the materialist only sees matter coming to consciousness in man who is therefore the controller of his own destinies, cannot the religious mind see the spirit of God working through man for some great purpose? Thus, to use the apostle's phrase, we become co-workers with God. "Behold I make all things new"; if we believe in that eventuality, do we think that it will occur through some special divine interposition, or by the normal working of God's spirit in man? In the latter case Creative Evolution points the way.—Yours, &c.,

EDWARD CAPLETON.

113, Highbury New Park, N.,
December 1, 1913.

NONCONFORMIST CHURCH ARCHITECTURE.

SIR,—The exceedingly interesting and able articles on this subject by Mr. Ronald Jones, which have been appearing in THE INQUIRER, ought to arouse fresh interest in our old chapels. I do not know any competent architect who has dealt with the subject before, and there is still a great amount of ignorance and prejudice which blinds many to the value and beauty of these buildings. A few, still in existence, were built before the Toleration Act, but for the most part they date from that year to well into the 'twenties of the eighteenth century, a period of about thirty years. Hundreds of churches must have been built during this period, and those that survive, together with a few of rather later date, should be regarded as national monuments, and treated with loving care. I hope Mr. Jones may be induced to publish his articles in a more permanent form, perhaps expanded, and illustrated.

May I conclude with a suggestion which bears upon the latter point? It is that your readers who make a hobby of photography should direct their cameras on to these old buildings. Some of them have received this attention, but by no means all. I received two photographs of the front of our chapel at Bury St. Edmunds the other day, and I have had photographs made of our church here, which I should be glad to exchange with others. A society formed for the purpose of photographing and describing these buildings might do very useful work, which would be of permanent value to future generations.—Yours, &c.,

CLEMENT E. PIKE.

Bridgwater, December 1, 1913.

It is announced that the Rev. W. E. Orchard, D.D., has been invited to Trinity Congregational Church, Glasgow, as successor to Dr. John Hunter.

PUBLICATIONS RECEIVED.

MESSRS. J. W. ARROWSMITH, LTD.:—The Poet's Symphony: G. H. Wollaston. 5s. net.

MESSRS. G. BELL & SONS:—Jewish Mysticism: J. Abelson, D.Lit. 2s. 6d. net.

THE ST. CATHERINE PRESS:—Rearing an Imperial Race: Edited by Charles E. Hecht, M.A. 7s. 6d. net.

MESSRS. J. M. DENT & SON:—Everyman Encyclopædia. Vol. 10. 1s. net.

MESSRS. MACMILLAN & CO.:—The History of England: Lord Macaulay. Edited by C. Harding Firth, M.A. Vol. 1. 10s. 6d. net.

MR. ELKIN MATHEWS:—Irish Literary and Musical Studies: Alfred Perceval Graves. 6s. net.

MESSRS. WILLIAMS & NORGATE:—Early Zoroastrianism: James Hope Moulton. 10s. 6d. net. Present Day Ethics: Rudolf Eucken. 3s. net.

MISCELLANEOUS.

Nineteenth Century, Contemporary Review, Constructive Quarterly, British Review.

FOR THE CHILDREN.

A VISIT TO GENEVA.

II.

FROM what I told you last week, you will see that the people of Geneva have been brave fighters, and also sometimes fierce and cruel, like most other people of the same period. But if once they were foremost in war, of late years they have been foremost in another way. Lord Byron says:—

Chillon, thy prison is a holy place,
And thy sad floor an altar.

And there are two rooms in the Town Hall of Geneva which seemed to me holy altars, too. For there men saw visions, and there they offered gifts to God. The prophet Hosea says God desires mercy for a sacrifice, and here men offered to God mercy, forgiveness, love. Here they saw a vision of the time when nation should not fight against nation, and should learn war no more.

The first is called the "Red Cross Room." Here, in 1864, men from most civilised countries met to see if something could not be done to make war less cruel. A Swiss named Henri Dunant had written a book describing some of the suffering he had seen after the battle of Solferino, and this stirred people to try to lessen it. An agreement was made on behalf of each country represented that certain of the cruellest practices in war should be stopped. Other conferences were held, and a society was formed to care for the wounded. It was agreed that the wounded of both the parties fighting should have equal care, and that neither side should fire on doctors, nurses, hospitals or ambulance wagons. A badge was to be worn to ensure this safety. Then someone suggested that the Swiss flag should be used, but with the colours reversed—instead of a white cross on a red flag it should be a red cross on white. This was adopted, and now whenever there is a war parties of nurses and doctors go out from many countries, all wearing the Red Cross. It happens, also, to be part of our own Union Jack, so it belongs to us also.

In the Red Cross Room at Geneva is a picture of all those who signed the agreement, with their signatures underneath.

The other holy place at Geneva Town Hall is called the "Alabama Chamber." During the American Civil War an English ship named the *Alabama* fought for the South (the Slave States), and did a great deal of damage to the Northern States. This made them very angry, and when they had beaten the Southerners and abolished slavery, some of them began to talk of fighting England. A gentleman, who was in America at the time, told me they said they would put a rope round England and pull her into the sea. I don't think they would have found it quite so easy to get over us; perhaps we might even have beaten them—but how dreadful it would have been! How many fathers and brothers on both sides would have been killed, and more wounded—women and children starving—homes and businesses and harvests ruined. War means more sadness than you can imagine. But, thank God, there were wiser men, who said, "Let us meet and talk it over, and see who was in the wrong, and let that party put the wrong right so far as it can." So men from America and from England came and met and talked in this room in Geneva. At last, in 1872, England agreed to pay for the damage done by the *Alabama*. There were officers there who, knowing the horrors of war, were specially thankful for this peaceful settlement between the two great cousin-nations. One of those officers reminded the others of some words in the book of Micah, chapter iv. Get your Bibles when you have read a little further, and see if you can tell which he meant. When they heard these words, the other officers unbuckled their swords and gave them up; and you know a brave soldier values his sword more than almost anything. The swords were carried to a smith, who heated them in his furnace, and as soon as the steel was soft, beat them into—what?—ploughshares and a pruning-hook. Then they were taken back to the Alabama Chamber, and there they remain to-day, with one of the empty scabbards fastened on to the plough handle. The swords which took men's lives have thus become the plough which gives the bread of life to men. Now visitors of all nations go and learn in the Town Hall of Geneva how the English and Americans became friends instead of enemies, and how love conquered hate.

E. DAVY.

MEETINGS AND GENERAL NEWS.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

AUTUMNAL MEETINGS.

As briefly reported in our issue last week the Autumnal Meetings of the British and Foreign Unitarian Association were held in Nottingham on Wednesday and Thursday, November 26 and 27. After the reception by the local committee on Wednesday afternoon, a conference on "Men and Religion" was held, the President of the Association, Mr. G. H. Leigh, being in the chair.

The President said the subject was one of enormous importance and exceptional difficulty. All felt that of late years organised religion had lost its hold upon a very large proportion of the men of this country. There was at the present time a wave of what he might term indifference passing over the country as regarded organised religion in connection with the Churches. But it did not in the least follow that there was not really in human nature a deep spirit of religion, although it was not to be found directly in association with Church life. Outside the Church organisations there were many movements going on which largely went to confirm this opinion, such as the Cavendish Association and the World's Students' Christian Federation. They had to recognise that the whole condition of things had changed. What was needed for ministers and leaders was a real and deep knowledge and understanding of these problems which were being pressed upon them, combined with a deep, earnest conviction, almost amounting to inspiration, that there was an enormous work to be done. The question was as to how to put themselves into line and to press forward.

The Rev. A. Hall, of Newcastle-on-Tyne, read a paper on "More Attractive Services." People came to church, he said, for worship, higher fellowship, and religious instruction. If the pastoral spirit could be infused into a church, and all were animated by brotherly love, people were sure to be attracted to it. What would make worship attractive? The answer was reverence and sympathy. As a denomination they needed a radical change in their services. Unfortunately their churches for the most part were against it, for they were built for preaching. Their churches should be designed somewhat in the form of the Anglican churches, in which the clergyman took his place in the choir, but with more insistence on democratic worship, and more emphasis upon the equality of minister and people. If only the idea of common worship could be made clear, more permanent worshippers would be attracted. Pleading for a reference to works other than the Bible, the speaker declared that the Bible failed to express clearly much of the religious experience of the modern man. Christianity was not complete nor final. The Bible was the literature of one small race. The last 2,000 years counted for something in evolution and revelation. Nonconformity had excelled, if at all, by its pulpit ministration, and theirs should be a teaching ministry. Theology still remained the queen of all the sciences.

The Rev. Basil Martin, of Finchley, took for his subject "Adult Schools." Some people, he said, regarded the churches as institutions for the upper and middle classes, and disliked stiffness and formality. The adult school movement was a wonderful means of uniting men of various creeds, attainments, character and social position. The school had done much for the emancipation of womanhood. Through the adult school many a man had learned for the first time to treat his wife as an equal. The adult school was a great peace movement—socially and internationally—and would have far-reaching results.

People were divided by class interest, occupation, education, money, nationality; were disguised by labels, phrases, and traditions. When they knew each other they found they were really one.

The Rev. H. Fisher Short, of Park-lane, referred to the Brotherhood Movement. The majority of men, he feared, were not only outside the church, but were utterly indifferent to religion itself. A theological discussion proved little more than that they loved a contest of wits. The subject was of little importance. The fight was the thing. A religiously live man in the pulpit and a really live people in the pews could not fail to make a Church successful. Quarrels and bickerings and an indifference to the poorer worshippers were a standing disgrace to some Churches. He did not see how Unitarians could associate themselves with the ordinary brotherhood without grave compromise of principle, but the movement had splendid possibilities within their Church.

In the evening a service was held in the High Pavement Chapel, when the Rev. C. J. Street was the preacher.

SUNDAY SCHOOL CONFERENCE.

On Thursday morning, a conference of Sunday school teachers and workers was held, the Rev. H. S. Tayler in the chair. Mr. Ion Pritchard, the president of the Sunday School Association, spoke of the importance of the infant classes which were the nursery of the school. The Rev. J. A. Pearson, who followed with an address on "Graded Lessons," spoke of the need of training teachers for their work. Mr. T. M. Chalmers, hon. secretary of the Sunday School Association, spoke of "The place of the Sunday school in national education." The passing of the denominational day school, he said, had had its effect on the Sunday school. Now that the religious control was passing, the Sunday school was assuming an importance it had never had outside their own body. He suggested, in view of the early age at which children were sent out to earn their livelihood, that some prominent business man connected with the church should act as a labour adviser to children about to leave school. They should also make it their duty to eliminate from the children's minds the idea that war was the only occasion upon which courage and kindred qualities were shown.

THE VALUE OF HOME LIFE.

At the Conference on "Women's Work in the Church," Mrs. Blake Odgers spoke with earnest emphasis of the value of home life and the training it afforded. She said that she was shocked and dismayed at seeing that one of their own ministers, the Rev. Moritz Weston, had been reported as saying that "Home, sweet home" was one of the most detestable institutions ever imagined, and that he "could not wonder at the anxiety of the youth of both sexes to get away from it." He was also reported to have declared that a "sacrilegious sacrifice must take place, and the home must be destroyed." The only explanation of such words could be that the speaker had in his mind only one sort of home—the home that was kept together with such terrible struggle and

daily drudgery that there was no energy left to cultivate the higher life. That homes such as these should exist, as they knew to their shame they did, was a national disgrace, and they were only thankful that the social conscience seemed at last to be awakened, and was demanding that higher standards of home life should be made possible of attainment. The speaker in question was further reported to have said, "The most formidable bar to the economic independence of women was home. Therefore he would abolish it." "If that is truly the only way to bring about the economic independence of women," Mrs. Odgers continued, "I would say 'At what a cost!' The 'sacrilegious sacrifice,' it seems to me, far outweighs the good that can be expected to follow from it. To my mind, it would be indeed doing evil that good may come." "Rather should we strive to rebuild these sad and pathetic homes," she declared, amid applause, "to change the social conditions which caused them to exist, to hold up a beautiful standard of true and earnest and God-fearing home-life that sends out its sons and its daughters equipped and ready to meet temptations and difficulties with steadfast courage that is born of belief in the never-failing, watchful love of God."

Among the other speakers at the Women's Conference were Miss Winsor, Mrs. C. Herbert Smith, Mrs. Mackay, and Miss Brooke Herford.

Subsequently a large company assembled for luncheon under the presidency of Mr. J. T. Perry. In the course of a short speech he spoke of the diminution in the number of adherents, and he hoped they would do their utmost to stimulate the ebbing tide of their religious enthusiasm and loyalty, and strengthen the devotional spirit in their churches. In his opinion it was from the Bible, properly interpreted and understood, that man could most thoroughly obtain that refreshment for his spiritual nature and that sustenance for his religious life of which all stood in need.

Mr. F. W. Monks (treasurer of the National Conference) reported that already £43,000 had been promised towards the Sustentation Fund and £38,000 actually received. Their aim was to establish a minimum stipend of £150 for their ministers, and £50,000 was wanted.

The afternoon was devoted to a discussion of the missionary activities of the Association. Mr. C. Hawksley was in the chair and papers were read by the Rev. E. D. P. Evans on "Our Obligations to the Past," and by Mr. R. P. Jones on "The Home Work of the Association." But the chief feature of the meeting was the address by the Rev. W. Copeland Bowie in which he described what he had seen on his Canadian tour, affirmed his strong belief in the greatness of the opportunity, and appealed for men to give themselves as religious pioneers in the colonial field. Mr. Bowie will repeat his appeal in our columns at an early date. The Rev. W. Jellie also spoke of his experiences in New Zealand. A good deal of fine work, he pointed out, had been done already. Now there is a sudden stoppage, the two chief pulpits being vacant. There was urgent need for men to carry on the

good work so well begun, and if they were not forthcoming it might all require to be done over again.

THE PUBLIC MEETING.

Mr. J. C. Warren, presiding, referred to the close connection between the High Pavement and the British and Foreign Unitarian Association from its inception, special grants to its funds having been made by the church in 1825, and the first Association Sermon having been preached by the Rev. James Tayler. The congregation had held the Unitarian position in theology for nearly 200 years, and all who were freeborn felt grateful for what the Association had done.

The Rev. Henry Gow, of Hampstead, speaking on "Our Message to the Devout," said that our message was a message and not an idiosyncrasy; it was something that was formative, larger than ourselves. We had no right to speak of it as "a poor thing, but our own"; there was danger in a false humility as was to be seen in connection with moral pronouncements. Our message came not from Church or Book. Jesus had no church, no infallible scripture; he spoke for himself, from God. The devout wanted to feel the personal authority of a man from God speaking to the God in them. Consequently we must stand fast in the faith and preach our own religion. Attendance at public worship was a criterion of the devoutness of a community. Few things were more injurious to society than the passing of public worship. It was their duty to fight on behalf of public worship to the last gasp.

The Rev. H. McLachlan had for his subject "Our Message to the Sceptical." He challenged the saying that "Unitarianism was the half-way house to agnosticism." It was not the claims of Unitarianism that made agnostics, but the stupendous claims of orthodoxy: infidelity was the half-way house to Unitarianism! Dr. Fairbairn had expressed his approval of Martineau and had compared him with Newman; the latter was never happy in the presence of conscience, Martineau never happy away from it. Newman sought external authority, but Martineau said we had enough within. He would say to sceptics: "Search the Scriptures and seek truth with us, and one result will be to bring you nearer to Unitarian Christianity. In our services you will not find hymns out of harmony with the sermons, and there is a doctrine of Man and God in our hymns which is free from servility." Unitarianism did not divorce faith from reason; faith and reason were allies, and by reason reached the point at which faith alone was worth anything.

Mr. R. M. Montgomery spoke on "Our Message to the Working Classes." He described the message as democratic, a message of freedom and human sympathy, as we read it, of the Father of all brought by Jesus. Our message could not approve of any penalties upon honest opinions. The labourer should revolt against any attempts to fetter his opinions. As Unitarians read the message of Jesus Christ, there was no aristocracy save in doing good. Unitarians must, therefore, set social objects before them—to get rid of sweating; to desire peace; to get rid of

prosecutions for blasphemy; to get rid of the prosecution of a Larkin for sedition; to condemn the persecution of the Jew, Beiliss; to demand fair treatment for our Indian fellow subjects in South Africa. Unitarianism made for freedom—not freedom of contract which often meant simply that Might is Right—and for mercy for those who had gone astray.

The Rev. Charles Hargrove spoke on "Our Message to Ourselves." Nobody gives, said he, what he has not got, and a message must have been received before it can be delivered. The word did not come as it was thought to come of old: any man who thought he had had a special revelation was set down as deceived; it came by education, quiet thought and worship. Like light shining in the darkness, came light upon the law of God and revelation of God to man. This is the law—Thou shalt love the Lord thy God, and thy neighbour as thyself. None could deny that without putting themselves outside Christianity. The man of science and the sceptic admitted there was a power which it was impossible to deny the existence of: it rightly claimed the love of man. Love filled all things, and God demanded love as he commanded love—the law of duty, the law of relations between man and man. Public worship was an act of love, because all were equal, drawn together by the love of God. The message to ourselves was the love of men in the love of God.

Earlier in the meeting, on the motion of the Rev. W. C. Tarrant, a hearty vote of thanks was passed to the members of the Nottingham congregation for their hospitality and the admirable arrangements made for their guests.

THE MEETINGS AT NOTTINGHAM.

(BY ONE WHO WAS THERE.)

YES, I was there, and very glad to be there, too. My experience of Autumn Meetings is growing extensive, but I can safely say there was something in the atmosphere at Nottingham which I have never noticed so clearly before. Cordially welcomed by the church, readers and speakers and the larger body of silent friends showed little concern for the glorious past, and manifested the right anxiety about our own work and getting it done. No doubt this was due in a large measure to the presence of the Rev. W. Copeland Bowie, who had returned but a few days previously from his visit to the new churches in Canada. He brought with him something of the breeziness of the vast territories which he had traversed in the great Dominion, and foretold new stimulus to home work as the result of trying to cope with the needs revealed by the recently gathered churches. Victoria and Winnipeg, Vancouver and Brandon, Calgary and Regina, Edmonton, Moose Jaw and Saskatoon, we were assured, presented splendid openings for enthusiastic pioneer work, and the point was emphasised by the naïve declaration that the traveller had attended "orthodox" services in order to find out if there was real reason for an inrush of enthusiastic Unitarian missionaries: there was real and ample reason. The older churches simply did not give the teaching that would

appeal to thousands now outside their influence, and it was the plain duty of Unitarians to go to the help of these outsiders. Five young ministers, capable and energetic, were wanted at once. Here is a development for the teaching of pastoral theology and the more vital training of ministers as teachers and pastors, and we hope someone will take up the matter so that our colleges may be better equipped in this respect in the immediate future.

Mr. Ronald Jones, at the Conference on Mission work, took the meeting into his confidence and outlined the work of the Home Missions Committee. There was much amusement over his imaginary critic who declared that the Committee would sell old chapels and then refuse grants from the proceeds to new movements. He pointed out that if the raising of the Sustentation Fund of £50,000 led to the reduction of subscriptions to the British and Foreign Unitarian Association, it would be robbing Peter to pay Paul. It would not free the funds of the Association for missionary enterprises if, when the established but not independent churches were transferred to the care of the Sustentation Fund, income had been withdrawn from the Association! How everybody enjoyed the hint given of Mr. Hawksley and Mr. Jones going down into the country to open new places of worship; and how, again, everybody saw new virtues in the week-end motor trip which would allow of attendance at morning service at Taunton and evening service at Torquay! It gave us a fresh sense of the denominational loyalty of our friends blessed with motor cars of their own. Referring again to income, Mr. Jones pointed out that in 1903 the Association had an income of £1,600. This was increased in spirited fashion to £4,703; last year, however, the income was £2,500. New work could not be lightly dropped, but the Association had a larger work to maintain than the subscription list warranted. I have not heard how much the funds of the Society benefited during the meetings, but it was surely a happy thought that led to the appointment of Mr. Ronald Jones to the task of taking the public into the confidence of the Home Missions Committee.

Two other organisations held meetings during the week—the Women's League and the Sunday School Association. To my regret I missed the Women's Meeting. This has commonly been one of the best in any series I have attended, and this year I am told that it touched a deeper note than usual. But what *did* Dr. Weston say, and how did he say it, and what were the conditions of his utterance, that he should be credited with responsibility for "Home must go"? The Sunday School Association rejoices in a new secretary who is carrying on the work in the best spirit of his immediate predecessors. His address showed his real experience in Sunday-school work, and gave assurance that in the near future, if he may have his way, the Association's activities will increase mightily.

By the time of the Public Meeting held in the High Pavement Chapel, each person had crowded about as much into the time allotted for the meeting as was good for

him. There is need of more time if there must be so many meetings, and the Friday morning session may have to be resumed. Some of the speakers came almost fresh to the evening meeting, not having had their energies sapped at all by their attendance at much that had gone before. I could not help feeling that they did not enter fully into the spirit of the meetings, and, to me, the public meeting was the only weak one. The Chairman seemed to discourage applause, and this was a disadvantage. The speakers felt it, and did not get into that close touch with their hearers that is essential to the success of a public meeting. Everybody was under restraint and the meeting was cold. If Mr. Gow's speech had been delivered to the same audience in, say, Essex Hall, or Lindsey Hall, or the Memorial Hall, Manchester, it would have been the success it deserved to be. But all the speakers suffered from the conditions under which they had to deliver their souls. Mr. Montgomery came fully prepared and armed with a sheaf of notes, but he never "got away" until near the end of his address, when he became almost shockingly revolutionary: he asserted that Unitarians must have social objects in view; they must play their part in getting rid of sweating; in encouraging the desire for peace; in getting rid of prosecutions for blasphemy; in preventing the prosecution of a Larkin for sedition; in denouncing the treatment of the Jew, Beiliss; in demanding fair treatment for our Indian fellow-subjects in South Africa. This was the passage which transcends all that I heard at the public meeting; it suggests the vigour of religious conviction in politics that has somehow not been in such evidence as it used to be since the Home Rule split in 1886. Mr. McLachlan was keen and incisive; and Mr. Hargrove was charming, bringing a veteran's benediction to a set of meetings that had been mainly attended by young men and women. Next year I shall hope to see the laity playing a greater part in the proceedings than they have done this; a denomination's strength does not lie in the ministry alone.

THE CHILDREN'S WHITE CROSS LEAGUE IN DUBLIN.

THE Children's White Cross League, which was organised last year during the London Dock strike, to relieve some of the little victims and their mothers, and which distributed in bread and milk some £1,100 entrusted to it by the generous public, is now appealing for the nursing mothers and their babies, victims of the Dublin strike. On November 8 the League opened its relief centre at 74, Thomas-street, Dublin, under Mrs. Rudmose Brown, wife of one of the Trinity College Professors, to whom gifts of clothing should be addressed at the Centre by post only. Mrs. Brown writes:—"I saw a wretched starved baby last night, a mere skeleton, sucking its fingers in such a famished way. The mother told me she had another one at home in just such a starved condition. I must visit them to-morrow. Another sad case—a wretched room, one bed, four children, two suffering from gastric trouble,

and only the father to look after them. . . They cannot get out as they have no clothes; thus there is no chance of their getting better." Several hundred mothers and babies are receiving daily bread and milk, and, now the boilers are put in, Irish stew is being cooked and served on the premises. Every £60 received means the feeding of a further 500 mothers and babies for a week. Contributions should be sent to Mrs. Cobden Unwin, Children's White Cross League, 3, Adelphi-terrace, London, W.C.

MANCHESTER COLLEGE, OXFORD.

A PUBLIC meeting was held on Friday evening, November 28, at the Victoria Rooms, Clifton, on behalf of the work and aims of Manchester College, Oxford. The Rev. A. N. Blatchford presided, and the large attendance included Dr. J. Estlin Carpenter (Principal of the College), the Rev. L. P. Jacks (editor of the *Hibbert Journal*), the Rev. Henry Gow (hon. secretary of the College), the Rev. Dr. G. F. Beckh, the Rev. Thomas Graham, the Rev. E. I. Fripp, Mr. J. Kenrick Champion, Mr. P. J. Worsley.

The Chairman said they were met to consider a subject of grave importance in regard to the future theological teaching in this country. They were all in warm sympathy with progress in that great field of usefulness and instruction, and they all believed that the standard held up by the friends round him on the platform that night was that of the interests, the blended interests of faith on the one hand and freedom on the other. And they were confident that the stronger and the fresher the air of freedom, the more strong and the more lasting the spirit of faith moving in the hearts of the free.

Dr. Estlin Carpenter, in the course of his address, referred to his association with Bristol and to the history of Manchester College. He pointed out that the college was founded in 1786, so that there could be obtained University culture without the imposition of doctrines or creed as a preliminary condition for University education. Its character had to a considerable extent changed since the time when Mr. Blatchford and himself sat side by side at the college when it was in London. As it now existed, it defined its purpose to be the promotion of the study of religion, theology, and philosophy without insisting on the adoption of particular doctrines. The principle was the same as that which prompted the founders of their own noble chapel in Lewin's Mead, when they declared that religion in all its latitude should be the common bond of all their union. There, then, in the study of religion, theology, and philosophy were the subjects which were engaging the highest thoughts of men and were concerned with the deepest interests of human life. In the course of the last half-century there had been profound changes in the whole conception of the methods, and to a certain extent in the results of theological study. The same methods of study that had been applied to the Old Testament should, he contended, be applied to the New Testament, but the process would take a

much longer time. Why was it that the results to the Old Testament were accepted as common property in every denomination or no denomination throughout the land? It was because they did not enter into the creeds; they were not made the subject of any confession of faith; no particular doctrines were now erected upon them which were made barriers and fences for sacred enclosures of truth. The consequence was that the study of the Old Testament, whatever it might be, was perfectly free. The study of the New Testament, however, was protected by the creeds, and the creeds must control in many cases the interpretations of the Scriptures. That was where the pinch was now being felt, for it was coming to be realised that the New Testament, instead of teaching one homogeneous doctrine, from end to end was full of diversities and varieties of points of view, there being sometimes positive contradictions in the presentation of the great central figure, Jesus Christ. Moreover, in the last decade, the severest shocks had been administered to the traditional orthodoxy by the attention concentrated upon the subject of the last things in the New Testament, and the frank demand by the most candid and orthodox students that the acceptance of the approaching end of the world was central in the teachings of Jesus Christ. The consequence was that they saw now on all hands attempts made to reconstruct the fabric of Christian doctrine, and one after another of the theologians of many types were telling them they must abandon the great constructive doctrines of the fathers of the fourth and fifth centuries. Dr. Carpenter emphasised the necessity of freedom to the students of theological questions, and adverting to Manchester College, pointed out that they had numbered among their students Hindoos, Japanese, Frenchmen, Hungarians, and a Russian Jew. He pleaded not only for generous financial support for the college, but also for encouragement for young men who desired to study for the ministry at Manchester College.

The Rev. Dr. Jacks said that the question he would like to put them was, "What is the type of man required at the present day for the ministry of religion?" A great deal of misapprehension existed as to the way in which that should be answered, and it led to very grave consequences. In common with all the other theological colleges in the land they were lamenting a deficiency in the supply of men for the ministry. The cause of the deficiency was very complex, but there was one particular cause for this state of things upon which he desired to fix their attention. He thought that one reason why many able, earnest, high-minded men refrained from offering themselves for the work of the ministry was because they had a wholly unreasonable and unnatural standard by which they judged themselves. The consequence was that religion lost the services of a large number of men who, if they had judged themselves by a wiser and more reasonable standard, would have turned to the ministry as the avocation for which they were suited. Now what

kind of man was required for the ministry? Some people had a notion that the kind of man was a man endowed with qualities with which the generality of good men were not fortunate enough to be endowed. He ventured to disagree with that extreme view. He thought that the qualities required in a minister of religion were not so fundamentally different from the qualities they would demand in a good man in any walk of life. A man who entered on the ministry should be a man of high character, but a man of high character might refrain from going into the ministry on the ground that to his own conscience his character was not high enough. Religion to-day was not what it was 50 years ago, nor was it what it was 1,500. It had extended its kingdom, bringing under its sway a vast multitude of human and intellectual interests which in former days were regarded as outside its province. With this extension had come changes, and religion had come to associate itself in the closest possible way with knowledge.

The Rev. Henry Gow, the hon. secretary of the College, said that they not only appealed for financial support, but also for men.

The Rev. E. I. Fripp and Mr. Frank Nicholson also spoke.

A vote of thanks to the speakers and chairman brought the meeting to a close.

NATIVE LABOUR IN THE TROPICS MEMORIAL TO THE PRIME MINISTER.

THE Archbishop of Canterbury, the Rev. Alexander Connell, President of the National Free Church Council; Dr. J. H. Hertz, the Chief Rabbi; the Lord Mayor of London, Lord Cromer, Lord Curzon, Lord Selborne, Lord Milner, Mr. James Bryce, Sir Claude MacDonald, Sir H. H. Johnston, Sir Godfrey Lagden, Sir George Denton, Sir Sydney Olivier, Sir T. Fowell Buxton, and Mr. Charles Roberts have addressed a memorial to the Prime Minister containing recommendations drawn up by a special sub-committee of the Anti-Slavery and Aborigines Protection Society for the prevention of atrocities such as were disclosed in the Putumayo case.

The following is the text of the memorial:—

SIR,—We beg to approach you with reference to conditions of native labour which in parts of the world closely approximate to those of slave-owning and slave-trading, accompanied in some cases by brutalities of the most atrocious kind.

Feeling as we do that the appointment of a Select Committee to inquire whether any responsibility rested upon the British directors of the Peruvian Amazon Company in respect of the atrocities in the Putumayo, and whether any changes in the law are desirable to prevent such occurrences, fulfilled a national demand, we are certain that the nation now looks to His Majesty's Government to take effective action along the lines recommended by the Putumayo Select Committee.

It will be remembered that during the inquiry conducted by the Putumayo Select Committee ample ground was given for the conclusion that "the Putumayo case is but a shockingly bad instance of

conditions of treatment that are liable to be found over a wide area of South America." It is, moreover, apparent, as Lord Morley recently admitted in the House of Lords, that conditions akin to slavery exist in other tropical regions of the world.

For some months a special committee has been engaged in following up the work of the Putumayo Select Committee, and has now arrived at certain recommendations which we beg to submit to His Majesty's Government.

The first of these recommendations is the desirability of consolidating and extending the Slave Trade Acts. Legislation of this nature should aim at rendering more difficult any evasion of the slave-owning and slave-trading Acts by British companies which operate in foreign territories, and may nevertheless appeal for the support and protection of Great Britain. It should also, we submit, throw upon British directors the duty of studying more closely the conditions under which their people labour in tropical plantations, and thus the good name of England would not again be so lightly exposed to discredit as in the case of the Putumayo.

The second recommendation of the committee is that some effort should then be made to revise British anti-slavery treaties with foreign Powers, so as to ensure their application to modern forms of slavery. At different periods in the history of Great Britain the British Foreign Office has taken action on its own initiative which has materially improved the condition of native labour, and we submit that the time is now opportune to make a further advance in this direction.

Your memorialists are fully aware that recent events have placed an exceptionally onerous burden upon His Majesty's advisers in the Foreign Office, but we venture to hope that it may now be possible to initiate action with other Powers which will amend existing treaties in such a manner as effectively to prevent the evasion of the anti-slavery obligations which these treaties were believed to have imposed. We are convinced that His Majesty's advisers in the Foreign Office would rightly interpret the national desire by taking such initiative action.

The third recommendation is much more simple, but at the same time likely to prove effective. We are of the opinion that the appointment of a few specially instructed Consuls is highly desirable. These men, specially appointed to visit the more inaccessible parts of the world, would provide His Majesty's Government with valuable material on native labour and commercial conditions, and thus fulfil a highly desirable function of great advantage to commerce, science, and humanity. We recognise that this would involve some expenditure—probably £20,000 per annum would cover all necessary areas effectively—but this is a trivial sum when we bear in mind the large investments of British capital in, and the produce we receive from, the tropical and sub-tropical regions of the world.

We, the undersigned, concur in these recommendations, and beg to urge His Majesty's Government to give effect to them in the coming Session of Parliament.

THE SOCIAL MOVEMENT.

MORE SUPPORT FOR "THE LIVING WAGE"
PRINCIPLE—THE AGRICULTURAL PROBLEM—TRAINING FOR CITIZENSHIP IN AMERICA.

NOT merely the religious bodies, as appeared from the manifesto published in last week's issue, but economists, politicians, and even interested papers are being overwhelmed by the weight of evidence in favour of the just principle of a "living wage." On the other side of the Atlantic, the trend of opinion is no less remarkable than it has been in Great Britain. Perhaps the most striking proof of this is a volume, entitled "The Cost of Living," recently issued by the American Academy of Political and Social Science, which contains a series of 27 papers by economists, sociologists, financial and social experts of varied types. The results of American investigation into industrial conditions exactly tally with those of British research, and point indisputably to the fact that in the United States, as with us, a huge proportion of the population, both rural and urban, are not in receipt of a living wage.

* * *

Nearer home it will not be forgotten that in recent months, from four points of the political compass, documents on rural reform have been issued (1) by a unanimous group of Unionists; (2) by the authors of the Liberal land inquiry; (3) by the Fabian Society; (4) by the Labour Party. There is no difference of opinion in all these documents as to the evil or evils of our present rural conditions, while there is an astonishing amount of agreement as to the remedies to be applied. All agree, among other things, that the principle of a living wage must be applied to agricultural conditions. To this principle the most remarkable of recent conversions in Great Britain is that of the Cheshire Chamber of Agriculture, which at a meeting last week unanimously adopted the following resolution of a special committee. This is the more worthy of notice as in Cheshire the average wage is relatively high:—"We consider it is to the general interest that the agricultural labourer should secure a wage which will enable him to maintain himself and family in comfort. We do not disagree in principle with the proposal to fix wages by some sort of wage tribunal. It must, however, be laid down that any proposals shall provide that lower wages than the minimum may be paid to partially efficient labourers."

* * *

One of the most interesting articles in an unusually interesting Educational Supplement to the *Times* of Tuesday last calls attention to the Wisconsin system, said to be the most thorough and most successful example of State education in America. As might be conjectured from the fact that Wisconsin is so much under the influence of German ideas, the educational method of this State is in essence that of the German continuation schools, especially those initiated and directed by Dr. Kerschensteiner, of Munich. The

latter aims not merely at professional efficiency but at a higher moral type of manhood. The conclusion of the article shows such insight into the real forces at present moulding American thought that we must quote it. "We talk of a new spirit in America, of the spirit which is sending a better class of men into politics, and making social service a regenerative force in State and municipal government, the spirit which has lately been manifested in the election of Mr. Wilson to the presidency and in New York's revolt against Tammany. Ten years ago the corruption of American State and City politics was a reproach to the nation, and to its conceptions of democracy. To-day, thanks to the ideal of social service, to the splendid work voluntarily done by the younger generation of University and business men in the management of local affairs, and to the good influence of women in public life, this reproach bids fair to be removed in the near future. The new spirit is beyond all doubt rapidly spreading, and it is assuredly the natural fruit of the Tree of Knowledge, wisely trained and nurtured. The Wisconsin theory and practice of popular education has brought the ideal of 'government of the people by the people for the people' within the range of practical politics."

CHRISTMAS APPEALS.

MANSFORD-STREET CHURCH AND MISSION.

The Rev. Gordon Cooper writes to us from The Parsonage, Mansford-street, Bethnal-green, E., as follows:—"I wish with your permission to make my annual appeal to your readers for contributions to the Poor's Purse, and the Christmas Fund, at the Mansford-street Mission. For the former I would specially ask for generous help. I have been able to assist many families out of the Poor's Purse during the year, but in doing so I have largely overdrawn the account. I now appeal therefore to your readers for subscriptions and donations that I may not only clear off the present deficit, but may have the means to assist in the future the deserving cases that come to my notice."

RHYL-STREET MISSION.

THE Rev. W. H. Rose writes from Shirley, Essex-road, Leyton, N.E., as follows:—"Will you kindly permit me through your paper to make my annual Christmas appeal on behalf of Rhyl-street Mission. My Poor's Purse is empty, and the Christmas funds for prizes and parties are very low. We have lost through death during the year several generous subscribers, and I shall be pleased to receive help not only from old friends of the Mission, but from new friends as well. The work we are doing at our Domestic Missions is as necessary to-day as ever it was, and that the work may be done efficiently it must be financially supported. In the very nature of things, Domestic Mission work can never be self-supporting. Parcels of cast-off clothing, boots, shoes, and anything wearable will be very acceptable. Young people's books and pictorial magazines will also be useful. Parcels should

be sent direct to the Mission, Rhyl-street, Kentish Town, N.W.; cheques and postal orders to my private address."

BELL-STREET MISSION.

THE Rev. R. P. Farley writes from 46, Bell-street, Edgware-road, N.W.:—"I should be glad if through your columns I might make the annual appeal on behalf of the Poor's Purse and Christmas and special funds of the above Mission. Owing to the death of some of our most generous supporters (such as Mr. Nettlefold, Mr. John Harrison, Mr. Lister) we shall need to obtain a considerable number of additional contributions if we are to continue the various efforts for which we have hitherto made ourselves responsible. And any slackening of the help we have up to the present been able to give would be regrettable, as all our clubs, classes, and societies are in a thoroughly thriving and healthy condition. Gifts of hospital and dispensary letters and of clothing will also be most welcome. All communications should be sent to me at above address."

THE need for rebuilding the premises of the Darby-street Mission, in connection with the King's Weigh House Church, has become urgent. To help this important object a concert has been arranged to take place in the King's Weigh House Church Lecture Hall on Thursday evening, December 11. The programme will consist of Music of the Seventeenth and Eighteenth Centuries by the Chaplin Trio. Tickets, 2s. 6d. and 1s., may be obtained from:—Miss Pinker, Sesame House, 43a, Acacia-road, St. John's Wood, N.W.; Miss Backett, 116, Salusbury-road, N.W.; and the Hon. Secs., King's Weigh House Association, Thomas-street, Oxford-street, W.

PERFORMANCES of "Eager Heart" are once again promised for the week before Christmas. Tickets may be had from Messrs. Chappel & Co., New Bond-street. The dates arranged for are the afternoons of Wednesday, December 17, Friday, December 19, and Saturday, December 20, at 4 o'clock, and Thursday evening, December 18, at 8.15 o'clock. The performances will take place as they did last year at the Great Hall, Church House, Westminster.

THE annual meeting of the Penal Reform League will be held on Friday, December 12, in Caxton Hall, Westminster, at 8 p.m., Sir John Macdonell in the chair, when Mr. T. Homer Lane, superintendent of "The Little Commonwealth" in Dorset, will relate his experiences with English boys and girls. The business meeting is at 7 p.m.

A NEW edition of the Golden Rule Calendar, which met with much success last year, is being issued, and the co-operation of all lovers of peace is asked in its sale and distribution in order that it may render a little help in a great cause. It contains extracts from well-known writers on the promotion of peace selected by Marion Howard Fox, and the new

edition includes more than 100 new quotations and some special contributions. The calendar is sold at 6d. net, and can be obtained from Mr. Arthur L. Humphreys, 187, Piccadilly, or at any bookseller's.

THE Boys' Own Brigade executive is issuing this Christmas, instead of the usual small gift-book which is purchased by officers of companies for presentation to their members, a wall Calendar, having twelve pages, one for each month, and a cover in B.O.B. colours. Each page contains a motto, a photograph of interest to workers among boys, and quotations having reference to the thought in the motto, the whole surrounded with an ornamental border. It has been suggested that friends of the B.O.B. movement would probably be glad to possess copies of this calendar, the price of which is 6d. Orders should be sent at once to the Rev. J. C. Ballantyne, at Elmhurst, Thorncliffe-road, Nottingham.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Altrincham.—A bazaar was held in the Dunham-road schools on Thursday, November 27, and the two succeeding days, for the purpose of raising a fund to commemorate the beginning of the movement in Shaw's-lane, Altrincham, in the year 1814. Donations had been received before the bazaar opened amounting to £673, and the total receipts from the three days' sales were over £500, so that it is hoped after all expenses are paid that there will be a balance available of about £1,150 for school extension and other purposes. The opening ceremony was performed on the first day by Mr. George H. Leigh, President of the British and Foreign Unitarian Association, the Rev. Dendy Agate presiding, supported by the Rev. H. Enfield Dowson and Mrs. Dowson, the Rev. Neander Anderton, and others. Mrs. Dowson spoke a few words on behalf of Mr. Dowson, who was prevented from speaking himself by doctor's orders. On Friday Mrs. Freeston opened the bazaar, Mr. F. W. Monks (treasurer of the National Conference) presiding. Mrs. Freeston recalled many happy memories which the room in which they were assembled would always hold for her. It was for the sake of these, and her beloved father, who was for many years chairman of the committee, for the sake of the chapel and school room, and the great cause of free religion, that she had so much pleasure in declaring the bazaar open. A telegram was read which had been received from the Rev. F. K. Freeston, who was unable to be present. On the last day the Rev. J. Edwin Odgers presided, and was supported by the Mayor and Mayoress of Altrincham (Mr. G. Faulkner Armitage and Mrs. Armitage), Mr. Hugh J. Broadbent, President of the Manchester District Sunday School Association, Mr. C. Sydney Jones, of Liverpool, who declared the bazaar open, and others. The bazaar handbook contains an interesting account by Mr. P. M. Oliver of the origin and growth of the religious movement which began on September 26, 1814, when Mr. John Worthington conveyed to trustees a

plot of land in Altrincham, together with a meeting house for Presbyterian worship. An extract from the *Monthly Repository* of November, 1814, gives a quaintly-worded description of the opening of Shaw's-lane Chapel, which begins by saying, "We have the pleasing information that on Thursday, September 8; a new and respectable chapel for the worship of the one God, the Father of our Lord Jesus Christ, was opened at Altrincham in Cheshire." On Sunday morning the Rev. Dr. Odgers preached to a large congregation on fidelity to principle, and the appeal to the young to be true to their generation.

Billingshurst.—On Saturday evening, November 29, the Rev. Dr. Weston, of Croydon, delivered a lecture in the chapel on "Spain and Her People." The Chairman, the Rev. D. Davis, in introducing Dr. Weston, said that he was a great traveller, who had visited almost every country in the world, and had lived in Spain for upwards of ten years. Dr. Weston dealt in a graphic and interesting way with the history of Spain and the characteristics of the people.

Blackpool: South Shore.—The Rev. H. Bodell Smith has started a new branch of religious work by offering "Household Talks to Family Circles," to which friends can be invited by the householder, each "Talk" to be followed by questions which Mr. Smith will endeavour to answer for the purpose of helping his hearers. This will occupy about an hour, some time between 6.30 and 9.30 p.m. Any subject desired is taken, if it is notified beforehand. There are many perplexing difficulties and problems on which light may be thrown and help given in this friendly way, and the scheme should do much to develop neighbourly feeling and good fellowship.

Boston.—A correspondent writes to say that either the morning or the evening sermon preached at the Spain-lane Chapel by the minister, the Rev. A. G. Peaston, appears regularly in the columns of the *Boston Guardian*, and that the congregation is steadily increasing.

Bristol: Lewin's Mead.—At a congregational soiree held in connection with the Lewin's Mead Meeting in the school buildings last week, a presentation of a silver tea and coffee service was made to Mrs. Wensley Bunce as a token of appreciation of the long and valued service she has rendered as a member and in later years as directress of the choir. The tray bore the following inscription:—"Presented to Mrs. Wensley Bunce by members of the Lewin's Mead Meeting in recognition of her devoted and efficient services in the choir for forty-one years. November, 1913." The Rev. A. N. Blatchford stated that, to the regret of all, their kind and helpful and ever-ready friend had resigned her position as directress of the choir, but though they parted from her officially it was a delight to know that they kept her as a friend. It would add to the satisfaction with which he entered the pulpit to know that she was in the congregation. Mrs. Wensley Bunce, who was received with great cordiality, expressed her appreciation of the affection and good wishes that had been bestowed upon her, and the proceedings terminated with a musical entertainment.

Colyton: The late Mr. C. P. Porter.—The George's Meeting congregation has suffered a severe loss in the death of Mr. C. P. Porter, one of the oldest members, and for a number of years the secretary of the church. He had stood by the church in times of great difficulty and discouragement, and his removal leaves a gap which it will be hard to fill.

Guildford.—The first of a series of social evenings arranged by Mr. W. T. Colyer, hon. secretary of the Lay Preachers' Union, was held at the Ward-street Unitarian Church on Wednesday, November 26. Mr. Colyer and a

party of friends were present from London. During the evening the proceedings were brought to a sad and speedy close by the sudden death of the daughter of Mr. Thomas Beattie. Miss Beattie, who was present, fainted, and death must have followed immediately from heart failure. The greatest sympathy is felt for Mr. Beattie in his bereavement. The funeral service was held at the cemetery on the following Monday, conducted by the Rev. G. Ward, of Bury St. Edmunds. Many personal friends were present, including members of the Co-operative Guild and the West Surrey District Lodge of Good Templars.

London : Dingley-place Domestic Mission.—On Friday, November 28, a meeting was held to welcome back the Rev. Frederick Summers after his illness and operation. The chair was taken by Mr. R. W. Summers, who, in the absence of his father, has been carrying on the work of the Mission, and to whom a presentation was made. Addresses were delivered by Mr. J. Allen Baker, M.P., Mr. P. Roscoe, Mrs. Münnich, Mrs. Vanhegan, Mr. R. W. Summers, and others. On Sunday evening a crowded congregation assembled when the Rev. F. Summers preached.

Manchester : Chorlton - cum - Hardy.—A small sale of work was held here last week for the purpose of raising £80, the estimated cost of installing electric lighting and re-decorating the school room. The sale was well supported, and realised the sum of £110 clear of expenses. Lady Talbot acted as opener on the first day and Mr. E. G. Hiller on the second day, with the Rev. E. L. H. Thomas and Mr. Peach as their respective chairmen. A very satisfactory improvement has been noted in the attendance at both the morning and evening services during the past six months. In the evening especially the chapel has been fairly well filled. In October Mr. Peach gave addresses on religion and the problems of evil, labour, education, and evolution. In November he followed with addresses on "Womanhood in Modern Writers," viz., Shaw, Hardy, Meredith, Browning, and Ibsen. On the Sunday evenings in December Mr. Peach is speaking on "The Moral System of Shakespeare," viz., the momentum of character, supernatural agencies, wrong and restoration, the two worlds.

Nottingham : Christ Church.—Special services were held on Sunday last conducted by the Rev. Lawrence Clare, of Hull. In September last Mr. Clare held a most successful van mission in this neighbourhood, consequently large congregations assembled at these services.

Stockton-on-Tees.—A sale of work was held on Thursday and Friday, November 27 and 28, in the Unitarian school room, Wellington-street. It was opened on Thursday by the Mayoress of Stockton (Mrs. E. Stephenson), the chairman being Sir Frank Brown, and on Friday afternoon by Miss Lucas, of Darlington, with Mrs. Lambelle, of Middlesbrough, in the chair. The total proceeds of the two days' sale, the object of which was to provide funds for the church and Sunday school, amounted to about £85.

West Kirby : Appointment.—The Rev. Charles Roper has been appointed minister of the West Kirby Free Church (Unitarian) as successor to the Rev. H. W. Hawkes.

NOTES AND JOTTINGS.

INDIAN STUDENTS IN ENGLAND.

The number of Indian students in England is rapidly increasing, and the report just issued by the Indian Students' Department estimates that there are

now some 1,600 or 1,700 in the United Kingdom. Of these, 700 are legal students at the Inns of Court, and there are as many as 200 to 300 at a single Inn. In many cases in Lancashire employers have admitted Indian students to mills and factories, frequently without fees, in order that they may have facilities for practical work; but it is growing very difficult to find these facilities for the growing number who are anxious to obtain them.

WHAT WE DEMAND OF THE THEATRE.

Mr. Galsworthy, lecturing in Leeds on "The place of the theatre in national life," found no fault with the statement made by the majority of people that they go to the theatre "for amusement"; but surely, he said, they did not tie the meaning of that word down to laughter only. That was certainly to do what they never dreamed of doing with books. He took it that by amusement they meant diversion of the mind and spirit from the ruts of daily thought. There were various ways of doing that besides the way of laughter. There was the sweeping of cobwebs out of the mind with the brooms of emotion. There was the enlargement of the horizon of one's ideas and the enfranchisement of one's spirits that came from sudden visions of truth, from looking upon dignity or beauty, or from being witched by the sheer loveliness of words. There was a spurious kind of excitement, however, that the purely commercial stage was very prodigal of, and this did not refresh them in body or in spirit, neither did it enlarge their minds by the fraction of an inch. Their taste very soon learned to eschew that sort of emotional drug if it got the chance, but they did not learn to shun it, just as they did not learn to shun the vulgar kinds of laughter until they had the opportunity of comparing them with a higher kind. It was for that sacred purpose of comparison, without which no one in any walk of life ever made progress, that they wanted in their great rich cities theatres which could give them plays that appealed to something more than uncultivated taste.

THE COST OF LIVING.

It is unfortunately a fact that although there has been a slight increase in wages in

certain trades, there has been a corresponding increase in the price of food which cannot be regarded as satisfactory, and there seems no chance of it being reduced. Mr. Pett Ridge said the other night that the mother of the average London boy, living in poor surroundings, in her desire to get cheap food was far from economical, and it would be a good thing if someone would hold classes in the art of shopping for her benefit. But no amount of instruction in the art of shopping can mitigate the fact that the necessities of life cost more than they did, and that bread is one of the staple articles of diet which has gone up during the past year. Taking in every case the figure for the average expenditure on articles by working-class families as 100.0 in 1900, the abstract of Labour Statistics of the United Kingdom in 1912, issued by the Board of Trade, gives the comparative figures for last year, from which we take the following items:—Bread, 119.5; flour, 118.5; oatmeal, 123.4; butter, 113.8; eggs, 114.1; cheese, 117.3; bacon, 132.3; imported mutton, 106.5; jams, 127.6. The only articles which are cheaper are potatoes, 95.9, and currants, 98.0.

THANKSGIVING DAY.

The present date for Thanksgiving Day, the last Thursday in November, was originally appointed by George Washington, but later Presidents set aside a different one. President Lincoln, however, returned to the original date in 1863, and since that time it has been adhered to, with the exception of the year 1865, the President always making an annual proclamation. Thanksgiving Day, although it comes so near Christmas, is the real family festival of America, when relations come together from all parts and partake of the familiar turkey and cranberry sauce, in token of their gratitude for "the blessings of fruitful fields and healthful skies, . . . bounties which are so constantly enjoyed that we are prone to forget the source from which they come." "A great store of wild Turkeys," was one of the things for which the Plymouth Colonists had reason to be specially thankful on the first Thanksgiving Day in 1621; indeed, but for these and "water foule," they would have fared badly in the new land to which they had come in such faith and hope.

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Price One Penny.

THE SUNDAY SCHOOL MONTHLY.

A Magazine for Unitarian and other Liberal Religious Teachers.

CONTENTS.

Editorial.

Lessons on the Progress of Mankind.

I. The Progress that has been made.

II. How to Help.

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Senior Department—L. G. A. U.

Primary Department—Dorothy Tarrant, M.A.

Lessons on the Christmas Story and God's Detectives.

Junior Department—J. Morley Mills.

Senior Department—S. M. A.

Primary Department—Dorothy Tarrant, M.A.

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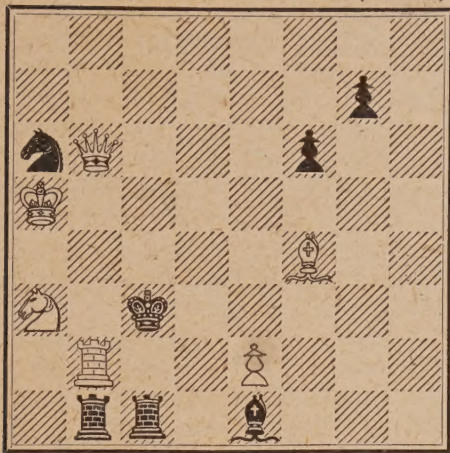
DEC. 6, 1913.

All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

PROBLEM No. 35.

By W. A. SHINKMAN (U.S.A.).

BLACK. (7 men.)



WHITE. (6 men.)

White to play and mate in two moves.

SOLUTION OF No. 33.

(As amended) Author's key-move 1. P. K6.

Second Solution 1. K. Kt5.

In reference to this position, I am in communication with the Editor of the *Bolton Journal*, as there is clearly still some misunderstanding. I will refer to it again next week.

Correct solutions have been received from Geo. B. Stallworthy, F. S. M. (Mayfield), W. E. Arkell, Rev. I. Wrigley, Arthur Perry, A. J. Hamblin, E. Wright, Rev. B. C. Constable, D. Amos, Dr. Higginson, Edward Hammond, W. S. B., R. E. Shawcross, W. C. Coupland, L. G. Rylands, A. Mielziner, and R. B. D. (Edinburgh).

"Modern Chess Openings." (Longmans; in cloth, 3s. 6d., or interleaved, 5s.) By R. C. Griffiths and J. H. White. This is a second edition of a work published in 1911. An introduction is written by Mr. H. E. Atkins, of Leicester, British champion 1905-1912. The openings as played in modern matches are exemplified by quotation of games up to the point where actual development is supposed to cease. There are upwards of 25 standard openings dealt with; these are so discussed that the average match-player may not be at a loss when new discoveries are exploited by his opponent. Without knowledge (readily accessible herein) of such novelties, he would speedily find himself at a disadvantage. So rapid are the changes in opening tactics that books of this nature are rather akin to law-books, so quickly do they become obsolete. It is proposed, therefore, to issue supplementary volumes from time to time, to keep pace with future research. The *Ruy Lopez*—a much-used opening—occupies 37 pages of matter; it is one of the most difficult and diffuse. The quotations are made on the columnar principle, each opening or gambit being accompanied by brief general notes. There are no diagrams, but the games are rarely quoted beyond the fifteenth move, at which point a sign is inserted indicating which side has the better position. The copious general index at the end will be of much service to the analyst. Since irregular openings are less and less used in match-play, there is but little space devoted to them. The assumption, of course, is that to become a consistently successful match-player, the standard openings must be very carefully studied.

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